

# THE XPOSITOR

D • H O M I L E T I C • R E V I E W



JOURNAL OF PRACTICAL CHURCH METHODS



INTERCHURCH CENTER, NATIONAL HEADQUARTERS FOR CHURCHES  
Cornerstone Laying Ceremonies, Sunday, October 12, 1958, President Eisenhower Speaking  
(See Inside Cover for Story)

Volume LXI, No. 5

November, 1958

# The EXPOSITOR

## and HOMILETIC REVIEW

*A Journal of Practical Church Methods*

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### THE INTERCHURCH CENTER, NEW NATIONAL HEADQUARTERS FOR CHURCHES

CORNERSTONE Laying Ceremonies, held on Sunday, October 12, President Dwight Eisenhower, speaking. Architects' presentation of the new \$20,000,000 Interchurch Center now under construction in upper Manhattan, New York, overlooking the Hudson River. Hailed as a symbol of the growing movement toward cooperation among the churches, the block-long, 19-story building, next door to famed Riverside Church, will house the National Council of Churches, several denominational offices and a score of other church and interchurch agencies.

Designed by Voorhees, Walker, Smith and Smith, of New York City; and Collens, Willis and Beckonert, of Boston, Mass., the structure will be ready for occupancy early in 1960.

Its erection brings to fruition an effort begun 20 years ago, to establish a national headquarters for the churches, and a central home for their cooperative enterprises.

Among its unique facilities are a chapel for daily worship services and a religious exhibit room for rare manuscripts and other priceless heritages of the Protestant and Orthodox traditions.

Dedication of site and symbolic groundbreaking ceremonies, with religious and civic leaders participating, will take place at 3 pm (EST), Sunday, November 16.

An international magazine of parish administration, methods of church work, practical theology, applied religion and all phases of minister's work.

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## AN EXTRA EXTRA

Dividends, in the history of the Presbyterian Ministers' Fund, have always been like pennies from Heaven." Members of the Fund family are always being amazed and delighted with their shares in the property of the family.

As a fitting symbol of this ancient and honorable company's service there will be a special extra dividend paid during 1959. Two hundred years of chartered service to the church will thus be commemorated. The extra profit will be one-half the regular dividend. It will be paid on all policies in force on December 31, 1958.

It will be an honor to be a Fund policy-owner on January 1, 1959, when, it is hoped, the total of the Fund's insurance in force will reach \$200,000,000!

Write to

## PRESBYTERIAN MINISTERS' FUND

Rittenhouse Square, Philadelphia 3, Pa.

Alexander Mackie, President

17 \_\_\_\_\_ Two Hundred Forty-one Years \_\_\_\_\_ 1958

## THINK ON THESE THINGS

George L. Greene

T. ANDREW summed up the deep underlying feeling of, I suppose, the majority of this day, when looking out on a hungry multitude he said, "There is a boy here with five barley loaves and a couple of fish; but what is that among so many?" We can all feel quite sympathetic toward this disciple and the boy with his lunch, but no one avoids completely the mood of baffled bewilderment and perhaps futility, in the face of great problems.

There are many who read this article who have come time and again to a road block, or perhaps a tedious detour in their lives, when problems seem to be overwhelming, beyond solution, and all efforts seem weak and rather useless. These setbacks can strike most anytime and anyone. Business may have forced us to change all our plans; the loss of a loved one makes such a difference in our tomorrows; and the

plague of a violent, destructive temper hangs over many of us. In the face of appalling dilemmas, set backs, difficulties and tragedies, we are so very weak.

Andrew and the boy must have felt inconsequential in their effort to feed a large crowd with only a little lunch. It was so pitifully small to offer such a group of people, and he expressed his doubt by saying—"What is that among so many?" But Jesus took what was at hand, called God into the picture and the people were fed. We are weak people, seemingly, almost feeble, in the midst of difficult days, but when God is called into the picture, the whole thing is changed. Life begins to count for something.

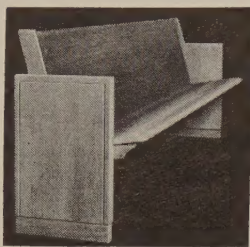
Of course, it is impossible for us alone to curb a violent temper or to break a cruel habit, or to find solace and meaning in suffering. It is surely impossible for us alone to find solutions to a world gone mad, that seems to have lost faith and hope. But when God is called upon, strength, vitality, and wisdom flow into our hearts and minds, new ways are open and the impossibilities are broken down.

St. Paul found a working answer to his

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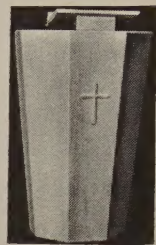
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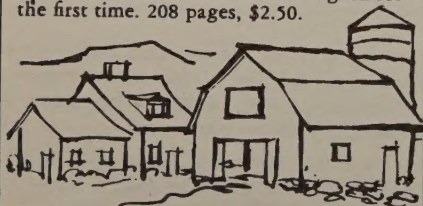


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### PRAYERS OF THE REFORMERS

By Clyde Manschreck

Here at prayer are the great Reformers of the 16th century—Calvin, Cranmer, Luther, Melancthon, Coverdale and others—in a historic collection of prayers, many of which have been translated into English for the first time. 208 pages, \$2.50.



### SEVEN DAYS OF THE WEEK

By Rita F. Snowden

For all who have faith and want more of it, these 39 beautifully written brief messages on the common everyday things are full of rich meaning. Glimpses into the lives of Schweitzer, Hanns Lilje, Kagawa, Eisenhower and others provide fresh Christian insight. 132 pages, \$1.95.

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**PHILADELPHIA 29, PA.**



great trials and difficulties when writing to the Philippians, he said, "I can do all things in Him who strengthens me." Say that and believe it; give it a trial and see if some of the great and terrible problems tend to fade away.

### IF AMERICA LOST HOPE

While so many other men minced their words about the Western role in the Middle East, Tunisia's courageous Pres. Bourguiba spoke out to the Tunis newspaper, *L'Action*:

"The United States has its weaknesses and its faults. At least, it has a conscience; and its present bad conscience, in the undertaking in Lebanon, is the sign of this conscience. I will say more: in the end it is a weakness that paralyzes the United States.

"What needs to be said is that if the United States gives up all hope in the Middle East and Africa, and resigns itself to pulling back into its tent with its material and its planes, if it gives up its bases over which so many people complain, if it abandons the whole world, including Britain and France, not 24-hours will pass before the Russian armies will have invaded Western Europe, which has fun playing like a spoiled child."

—From "Inside Africa", *Melbourne Herald*,  
*Melbourne, Australia*

### U. S. ALCOHOLICS TOTAL FIVE MILLION

There are approximately 5,015,000 alcoholics in the United States, according to the Yale Center of Alcohol Studies.

About 4¼-million are men and ¼-million are women.

This is the largest estimate in the Center's several years of tabulations, and an increase of 293,000 in one year. The 5-million figure is for 1956, latest year for which necessary data is available.

—*Clipsheet-Exch.*

# GOD STILL SPEAKS

BISHOP MARSHALL REED  
IN THE  
MICHIGAN CHRISTIAN ADVOCATE

HERE is nothing more definite recorded in the Holy Scriptures than that there were times when men were conscious of hearing the voice of God speaking to them. This seems to have been especially true in the earlier days of the Old Testament. For example, it is written that God told Abraham that he should leave his home in Ur off the Chaldees and move to a land he had promised him. It is also written that God spoke to Moses face to face as a man would speak to his friend. Elijah is represented as listening for God in the earthquake and the wind and the fire but he spoke to him in a still, small voice.

## TO THOSE WHO LISTEN

Some citizens of the twentieth century have been disturbed because they have not heard God speak to them in such a manner. After making proper allowances for much of the figurative language of the Bible, this problem presents three alternatives. The first is that God may have spoken to certain special people but not to all people. This we reject because the God of our faith has no favorites. The second alternative might be that there was a time when God did speak to men but He no longer does and this we also reject for God is patient with unheeding humanity and does not weary in His effort to make His will known to men. The third may be that God does speak to men now and this we accept and would listen to what He says.

## THROUGH WORSHIP

God speaks to man today through worship. A long time ago in a time of national calamity, a young man went into the temple to pray and he had a vision of God lifted up and he heard God ask him whom he should send. Could not Isaiah have heard the voice of God as he walked along the streets in Jerusalem? He could have heard it but his chances were better in a temple dedicated to Him and where people came in expectation of hearing his voice. It is not the size of the church, nor the cost of its construc-

tion, nor the style of its architecture, but the expectation of God's voice that makes Him heard.

## THROUGH EVENTS

God speaks to men now as always through events. A strange language for God to use? When the early American patriot, Patrick Henry, said he had only the lamp of experience to guide his feet he was saying that through events he had learned the important lessons of life. We have seen Him too in watchfires of a hundred circling camps. It may be an experience of national crisis that the will of God may be made clear to us. In the period of an economic depression when we have less money to spend and fewer gadgets we can afford we often hear a voice reminding us where the true values of life are to be found.

## THROUGH CONSCIENCE

God also speaks to us through the conscience, the delicate spiritual instrument within every normal human being telling him to do this because it is right and to refrain from doing that because it is wrong. This was expressed by the philosopher Kant who said that he was most impressed by the starry universe without and the moral universe within. It is this voice within that says that we ought and we must. It is this voice that inspired a Luther to say he could do no other and a Niemoeller to say that God was his Fuhrer.

## THROUGH HUMAN NEED

One of the most common ways by which God speaks to us now is by the way of need. It is the realization of the need of someone to preach the Gospel that puts some young men into the ministry, that sends some around the world as missionaries, and that inspires others to be crusaders for moral and social reform. In the 13th century, Francis, humanly destined to a life of commercial success and social ease, was so disturbed by the plight of the poor, he espoused the cause of Christian poverty.

When Abraham Lincoln first visited the wounded and suffering soldiers, something disturbed him within so that he could not sleep until he had organized the sanitary commission to relieve the situation. If you

want to hear the voice of God, put your life over against some urgent need in your home or church or community. —*Reprinted from the Methodist Christian Advocate, Alabama and West Florida, September, 1958.*

## SHALL WE PRAY

SOME YEARS ago Bishop Herbert Welch told the following story, timely at any season of the year.

There was in the United States at the time a young Korean woman named Helen Kim. After graduating from a Girls' School at the Korean City of Seoul, the Ewha Naktang, and teaching on its faculty, she had for two years been preparing herself for further service, — touring in this country, and she was invited to attend the meeting of the General Executive Committee of the Women's Foreign Missionary Society at Des Moines, Iowa. At that time the old bell of Ewha was to be presented to the Society as an interesting relic, and Helen was asked to make the address of presentation. She was compelled to leave Des Moines before the ceremony could take place, but she left her prepared address, which was given by a substitute.

The address began with a stroke of the old bell, "That", she said, "is calling the girls to chapel"; and then followed a few words as to the meaning of the chapel service and the coming of Christian influences into the lives of hundreds of girls.

A second stroke: "that is calling the girls to their class-room studies"; and this gave opportunity for pointing out the passionate eagerness with which the Korean girl of that day was seeking education, and all the benefits that the light of modern knowledge was bringing to Korea.

And so on, until the final stroke. "That is ringing", she said, "for the new Woman's Christian College." To understand her fervent interest in that project it is enough to refer to a little incident. Three or more years earlier, Dr. Mary Woolley, President of Mount Holyoke College, was travelling through Seoul and was taken to visit this Girl's School of ours. When she had in her usual gracious manner addressed the girls, I asked the principal to have the girls in the four college classes rise so that Dr. Woolley might see them face to face. There were nine. "Now", said Bishop Welch, "you are looking at all the women college students of Korea. No other school in the country, whether public or private, is offer-

ing a college course to women except the Ewha Nanktang; and if it is true, as it is approximately true, that there are nine-million women and girls in Korea, you can readily calculate the proportion: one out of a million is securing a college education." This will indicate the reason why Helen Kim was making special mention of the proposed Union Woman's College, which would open a wider door of opportunity to young women of Korea. She said, "We have had in mind the ideal location for the new college, but we have not been able to get the money to buy the land"; and then she broke off from her address into a prayer, crying, "O God, you have all the money in the world. Won't you give us the \$25,000 to buy this land?" Her prayer was followed by the united prayers of the BELIEVING WOMEN before whom she spoke.

This address was presented and this prayer offered the last morning of the session which was November first.

The first day of November, in the city of Seoul, was a dark and gloomy day; but an American woman, travelling with her two daughters, came that morning to visit our school. The principal escorted them through the buildings, telling her, as was customary, something of their use and of the life of the students. She spoke of the college grades and of the plan for the larger institution, and of the land which we had not been able to secure. At that point in the story, the guest said, "please excuse me for just a moment"; and stepping across the room she consulted with her daughters and then came back saying, in a matter-of-fact way, "We will give you the \$25,000 to buy the land." Just like that! No one had asked her for any money, or suggested any gift unless God had done so. And this was about ten o'clock in the morning in the first day of November, in Seoul, 8-thousand miles away from Des Moines, Iowa.

The only thing which was not quite according to specifications was that before the donor left the city the following day she made the gift \$30,000, to cover contingent expenses!

Do we really believe that all of the benevolent work is God's work, and not ours

that our only interest in it is that of a  
JUNIOR PARTNER?

Is it not a time to ask in a special sense  
for any directions which the head of the  
FIRM HAS TO GIVE!

HALL WE PRAY?

## MEASURING DAY

WILLIS J. LOAR

It was only a dream", said the quiet  
lassie earnestly, "but oh, I'll never  
forget it."

I dreamed I was on my way to school, when  
suddenly I noticed a great crowd up on the  
hillside green. People were hurrying this  
way and that, and when I asked what all  
the commotion was about a little girl said,  
"Why, don't you know? It's Measuring Day,  
and the Lord's angel has come to see how  
much our souls have grown since last Meas-  
uring Day."

"Measuring Day", said I; "Measuring  
souls! Why, I never heard of such a thing,"  
and I began to ask questions. But the girl  
hurried on and after a little while I let my-  
self be pressed along with the crowd.

There in the center of the green, on a  
kind of throne under a great elm tree, was  
the most glorious and beautiful being I had  
ever seen. He was dressed in shining white,  
and had the kindest yet most serious face  
I had ever seen. By his side was a tall gold-  
en rod, fastened upright in the ground, with  
curious marks at regular intervals from the  
top to the bottom. Over it, in a golden scroll,  
were the words: "THE MEASURE OF A  
PERFECT MAN."

The angel held in his hand a large book  
in which he wrote the measurements as the  
people came up in turn at the calling of  
their names. The instant each one touched  
the golden measure the most wonderful  
thing happened. No one could hope to escape  
the terrible accuracy of that strange rod.  
Each one shrank or increased to his true  
dimensions— his spiritual dimensions, as  
I soon learned, for it really was an index—  
index of the soul growth which was shown  
in this mysterious way. The first few who  
were measured after I came I did not know.  
But soon the name of Margaret Parsons was  
called. She is the leader of our Missionary  
Society and secretary of the Epworth League;  
she also plays the organ for Sunday school  
and church and teaches a class in the Jun-

ior department. She gave the most of any-  
body in our Church Every Member Canvass  
too, and I thought, surely Margaret Parsons'  
measure would be very high, indeed.

But the strangest thing happened! The  
instant she touched the rod she seemed to  
grow shorter and shorter and the angel's face  
grew very serious and sober and he said,  
"This would be a soul of the high stature  
if only the zeal for outside works which  
can be seen of men had not checked the low-  
ly secret graces of humility and unselfish-  
ness and trust and patience under little  
daily trials. These, too, were needed for  
perfect soul growth."

I felt sorry for Margaret Parsons as she  
moved away with a sad and surprised face  
to make room for the next in line. It was  
poor, thin little Peggy Brown, the seam-  
stress. I never was more astonished in my  
life than when she took her stand by the rod  
and instantly increased in height till her  
mark was higher than any I had seen be-  
fore. And her face shone so that I thought  
it must have caught its light from the angel  
who smiled so gloriously that I envied poor  
little Peggy, whom I had always rather look-  
ed down upon. And as the angel wrote her  
measure in his book he said, "Blessed are  
the poor in spirit, for theirs is the kingdom  
of heaven."

The next was Marilyn Bartlett, who dressed  
so beautifully that I've often wished I had  
just half her clothes and just a few of the dol-  
lars she has to spend. The angel looked  
sadly at her measure for it was very low, so  
low in fact that Marilyn turned pale as death  
and no one noticed her beautiful clothes at  
all for they were quite overshadowed by the  
glittering robes of the being beside her. And  
the angel said in solemn tone, "O child,  
why take thought for raiment? Let your  
adorning be not that outward adorning of  
putting on of apparel but let it be the adorn-  
ment of a meek and quiet spirit which is in  
the sight of God of great price. Thus only  
canst thou grow like the Master."

Old Vincent the cobbler came next—poor  
old clumsy Vincent. But as he hobbled up  
the steps the angel's face fairly blazed with  
light and he smiled on him as he led him to  
the rod. The angel's voice rang out so clear  
and loud that every one on the green could  
hear it saying, "He that humbleth himself  
shall be exalted."

And then, — my name came next! And I  
trembled so I could hardly reach the angel,  
but he put his arm around me and helped-  
me stand by the rod. As soon as I touched  
it, I felt myself getting shorter and shorter,  
and though I stretched and stretched and

strained every nerve to be as tall as possible, I could only reach Marilyn's mark — Marilyn, the lowest of all — and I have been a member of the church for four years! I grew crimson with shame and whispered to the angel: "Oh, please give me another chance before you mark me in the book as low as this. Tell me how to grow. I'll do all you say gladly. Only don't put this mark down."

The angel shook his head sadly: "The record must go down as it is, my child. May it be higher when next I come. This rule will help thee. *WHATSOEVER THOU DOEST, DO IT HEARTILY AS TO THE LORD, IN SINGLENESS OF HEART, AS UNTO JESUS CHRIST.*" And with that I burst into tears and suddenly awakened to find

myself crying. I shall never forget that dream!

And now another year has come to us. But joy for a fresh life-page on which to write and sorrow for the blotted life-page just turned are both pushed into the background by consternation as the realization dawns that *THIS* is a Measuring Day! What is my record as I touch the rod? And *YOURS*? Whether we will it or not, the recording angel is writing your Measure and mine.

We cannot change the things that are, but we can give thoughtful heed to those things which are to be. For a next Measuring Day is sure to come. Shall we not so live that we need never again be ashamed?

## PREACHING WITHOUT NOTES

BILL G. WEST

**A**N ARTICLE like this is usually written by a famous preacher. I am not famous. I am as obscure as the significance of surrealism to an east-Tennessee corn grower. So this is no subtle subterfuge for a treatise on "How I Became a Great Preacher by Ceasing to Use Notes."

This article is motivated by a genuine altruism. It is simply that I, along with a good many other preachers, have come across a method that is very helpful in communicating the gospel, a method that would be a boon and a blessing to most preachers and their faithful congregations. I say *MOST* for there are some splendid preachers who can preach with magnificent power and freedom using notes or even a detailed manuscript. But to most preachers, notes are an encumbrance. What follows is some practical suggestions on the subject of emancipation from notes for those who would like to be free.

The question of whether to use notes or not to use notes is to some extent determined by a man's philosophy of preaching. If preaching is considered to be the skillful elucidation of a subject, notes or a full manuscript will likely be preferred. However, if the heart of preaching is considered to be the edification of souls, the use of notes will probably seem as inefficient as and very similar to a bucket brigade. It becomes an awkward process of running back and forth from notes to congregation to notes again. If a man preaches to people rather-

than just preaching sermons, he will likely appreciate any method that will give him freedom in this communication.

Divorcing one's self from notes has as its purpose this freedom of communication. Preaching without notes is not an end within itself. Note-less preaching is not for the purpose of impressing a church or pulpit committee that might be present accidentally, intentionally, or providentially. The end is not the elevation of the preacher in the thinking of the people. Freedom from notes has the same value as a good vocabulary. It gives a man freedom in what one author has called "the conflict with the congregation."

But what is the best way to start, once a man has decided to emancipate himself from his outline? Some advocate just quitting—cold turkey, like you would quit a bad habit. This has always seemed to me to have the wisdom of beginning swimming lessons in the middle of a lake. In such a case when it becomes a matter of sink or swim, some will sink. The best way to learn to swim is to start off in the shallow water. It is not too bad an idea to have an inner tube handy the first trip or two out into deep water.

I quit using notes in an evolutionary—pardon me for using that word—a developmental process. I no more intended to than a snake sets out to shed his skin. During the first part of my ministry which was not too long ago, I would make a rather full outline of my sermon and attach it to my Bible with a good stout rubber band to keep it from blowing out the window. At that time if my notes had blown out the window, I would have had to get them. But I always tried to know my sermon even though I took notes to refer to. Then one day I noticed that even though I was taking notes, I was NOT referring to them. I watched this with interest for a while, then one day I decided

(See Page 124)

*First Baptist Church, Seagoville, Texas*

# THE CHURCH AT WORK



## HARVEST FESTIVAL SERVICE

The American thanksgiving service of the Pilgrim Fathers was the observance of a custom long established among people of all lands and all faiths, from earliest times.

Benson N. Landis tells us the harvest was celebrated in primitive folk festivals, in the great Hebrew feasts of Succoth and Pentecost, in the English "Harvest Home", the German "Erntedankfest," the Scottish "Kirn", and the American "Thanksgiving." In many churches Thanksgiving has come to be a remembrance or celebration of national blessings. The tradition of the "harvest" celebration might well be emphasized in all Thanksgiving Services, since the cycle of growth and fruition, with its evidences of mystery and providence, has a vital meaning for all mankind, whether city or rural dwellers. This is especially true at present, when millions of people throughout the world are in need of food.

The Harvest Festival, if observed apart from thanksgiving, is built around the "gift-bringing-privilege," with a special place provided before the altar for the placing of gifts, which may consist of garden or field crops, canned items, meats, clothing. Smaller gifts may well be placed on a table, provided for the occasion, lighted by tall candles. Teen-agers, dressed for the occasion, should be appointed as helpers to direct the gift-bringers when they enter the door, up the aisle, and received at the chancel. Costumes may well be of the fall-festival variety, so much loved by children.

## TOGETHERNESS, The GOAL

A greater spirit of "Togetherness" is the goal of the Rev. William Joiner, pastor of the Baptist Church, East Pembroke, N. Y., who has set aside Wednesday evenings for fellowship dinners, entertainment, prayer, and study, as well as committee meetings.

## FARM-CITY WEEK

A prayer by the Rev. Charles Weaver, D. D., of First Methodist Church, Batavia, New York, closed the WEEK-LONG observance of FARM-CITY WEEK, described by sponsors as the most successful yet held.

The Saturday feature, October 6, 1958, was a barbecue put on by the Junior Chamber of Commerce at which the president-of-the Merchants Council, Hugh A. Lawing, awarded trophies and plaques to winners in the Monday night parade.

\* \* \* \*

Here is an idea that may well be applied in many of our American communities, giving both rural and village residents a part in the project, and in many areas all pastors of the area churches would co-operate.

## SPECIAL DAY PAGEANTS

In answer to inquiries about books on pageants for 'Special Days' and 'Pageants for Little People' we can supply a fair number of "Plays and Pageants", by Roy L. Smith, (issued many years ago), at \$2.00 a copy, including wrapping and mailing.

We can supply "Special Day Pageants", by Marion Kennedy and Katharine Isabel Benis, issued in 1929, published by A. S. Barnes, at \$2.00, limited number only. Orders should be sent to

The Expositor  
P.O. Box 81  
East Aurora, New York

with remittance, as shortage of clerical help and present day costs prohibit charge accounts.

Send 60¢ to Concordia Publishing House, St. Louis, for a copy of "Partners in Education." Parent Guidance Series, No. 7. Paper cover hand-book. It will help parents to realize their part in starting off the children in a responsible manner, so far as their spiritual life is concerned.

# Thanksgiving Day

The beautiful custom of setting apart one day in the year for thanksgiving unto God originated in the conviction that God is; that he is over all, the Fountain of all blessing, the Sovereign Ruler and Disposer of all events; that however men may plan and prosecute, with him are the issues of life. In this conviction the custom is continued year by year and should be religiously maintained. Of all our national holidays it may be made the most beneficial and useful, if observed in the spirit of the recommendations embraced in the proclamations by the President and by the Governors of the several States. Pity that it should be allowed to degenerate, as the tendency seems to be, into a mere occasion for unseemly festivity and revelry and excessive feasting.

The annual proclamations of both the national and State executives call the people to the service of thanksgiving unto God in their respective places of worship. To this end it is recommended that there be a cessation of labor. Perhaps on no one of our national holidays is there a more general suspension of labor than on our hanksgiving Days. But is the end for which this halt is called in traffic, in work, in all business activities kept in view to the extent that it should be? Do the people stop work agreeably with the terms of the proclamations, in order that they may assemble in their respective places of worship to give thanks to God?

The appeal is especially to Christians; to people who worship and who have "places of worship." Do they keep the day as it is designed to be kept? Of course, the great, irreligious multitude who do not profess to worship, who consequently have no place of worship, cannot be expected to pay heed to the main object for which the day is set apart. By them it is kept simply as a holiday, the religious features not having much, if any, influence over them. With Christians, however, it should be otherwise. By them the religious element should be given prominence. At any rate, it should not be ignored as it is by very many. It is a fact to be lamented that the tendency is increasing to overlook the religious aspect of the day. Of the churches throughout the land but few are open for service and the congregations in these are far from large. It has come to be a common practice for several churches in a given neighborhood to unite in observance of the occasion, and often then the congregation is less in number than the average Sunday audience of any one of the uniting churches. No harm can come from calling the attention of Christians to this neglect. It may help to secure a stricter religious observance of the day."

## TEXTS AND THEMES.

Thanksgiving on a Narrow Basis: "That I am not as the rest of men." Luke 18: 12.

Thanksgiving Practically Expressed: "Freely ye have received, freely give." Matt. 10: 8.

## WHY GIVE THANKS?

"Thou crownest the year with thy goodness, and thy paths drop fatness." Ps. 65: 11.

This day is for thanksgiving. It is not appointed for a fast but a feast. We may appropriately consider how the gifts we acknowledge as a nation may be preserved and increased. But it is not observing the day for national thanksgiving to concentrate attention on the sins confessed and unconfessed of which we are guilty, or to magnify the perils which threaten society and endanger the stability of government. There are times fit for that duty, but Thanksgiving Day is the one day of the year appointed for a different purpose. What then are the chief causes why all the people should praise God as this year draws to its close?

I. Prosperity. It is the greatest of any year in our history. Never before were farms so fruitful, mines yielding such stores of wealth, mills and factories so busy, men so generally employed, labor so abundantly rewarded.

"Praise waiteth for thee, O God . . .

Thou crownest the year with thy goodness; And thy paths drop fatness."

II. Peace. There is no strife within our borders. Our national flag is as much honored in one part of the country as in another.

III. Power. Our nation is recognized today as a mighty leader among all nations. It has come into a place of power which its people in the last century hardly dreamed of, and which, even in this year, is a surprise to mankind. It has preserved the integrity of the Chinese Empire, and has reversed the policy of mighty kingdoms; and its power has been exercised, not for its own aggrandizement, but for the welfare of all mankind. Oppressed peoples turn to us for deliverance, and those greedy for spoil halt at our word.

IV. Patriotism. This year is witnessing a moral renewal, an awakening sensitiveness to honor in business, integrity in government, and a new consciousness of civic responsibility, which has found expression at the polls as well as in pulpits and on platforms. Bosses have been overthrown, combinations of thieves and plunderers broken up, forces of intemperance have been overcome in cities all over the land. People are showing a desire for and rallying around honest, self-sacrificing leaders, are striving for higher ideals in government, are moving to protect the weak and promote the nobler interests of their fellowmen.

V. Piety. There are prayers for religious quickening, and signs of its coming, in so places that those who are watching for new revelations from God are persuaded that we are entering on a new era of nation reaching after spiritual ideals. Christians of all names are coming into closer fellowship for united effort to impart the blessings of the gospel of Christ to all men.

Our material wealth is great and growing, but our greatest cause for thanksgiving is

that this wealth does not satisfy; that there  
 is abroad in the land an unsatisfied longing  
 for the things that fulfill divine ideals in  
 man. The number is multiplying of the poor-  
 in spirit, the meek, the merciful, the peace-  
 makers, those who hunger and thirst after  
 righteousness sake—whose is the kingdom  
 of heaven, who shall be called sons of God.

O favors every year made new!  
 O gifts with rain and sunshine sent!  
 The bounty overruns our due,  
 The fullness shames our discontent!  
 —Whittier.

NO ONE KNOWS BUT JESUS.  
 No one knows how sinful I am;  
 No one knows but Jesus.  
 No one knows how repentant I am;  
 No one knows but Jesus.  
 No one knows how glad I would be,  
 From sin and sorrow and death to flee.  
 Finding light, joy, and heaven in Thee,  
 My ever gracious Jesus.

No one knows the resolves I make,—  
 No one knows but Jesus,—  
 To be meek and mild for his dear sake;  
 No one knows but Jesus.  
 No one knows how oft and again  
 My feeble attempts seem all in vain,  
 I succeed in naught but giving pain  
 To patient, loving Jesus.

No one knows how sincerely I pray,—  
 No one knows but Jesus,—  
 To increase in grace each coming day;  
 No one knows but Jesus.  
 No one knows how my sinful heart  
 Prevents my choosing the better part.  
 Making me suffer from sin's sore smart—  
 No one knows but Jesus.

No one knows what comfort I find,—  
 No one knows but Jesus,—  
 In calling his precious words to mind  
 No one knows but Jesus.  
 No one but Jesus can ever know  
 The "inner life" of all below.  
 Whate'er we hide, whate'er we show,  
 Is only known to Jesus.

#### UNBELIEF.

There is no unbelief;  
 Whoever plants a seed beneath the sod  
 And waits to see it push away the clod,  
 Trusts he in God.  
 Whoever says, when clouds are in the sky,  
 "Be patient, heart! light breaketh by and by,"  
 Trusts the Most High.

Whoever sees, 'neath winter's field of snow,  
 The silent harvest of the future grow,  
 God's power must know.

Whoever lies down on his couch to sleep,  
 Content to lock each sense in slumber deep,  
 Knows God will keep.

Whoever says, "Tomorrow," "The Unknown,"  
 "The Future," trusts that power alone  
 He dares disown.

The heart that looks on when the eyelids close,  
 And dares to live when life has only woes,  
 God's comfort knows.

There is no unbelief;  
 And day by day, and night, unconsciously,  
 The heart lives by that faith the lips deny;  
 God knoweth why.

#### ENCOURAGEMENT.

Matt. 25: 21; Lev. 19: 17.

There was something pathetic in the appeal  
 which a little boy made to his father, when he  
 cried, "I often do wrong, I know, and then you  
 scold me and I deserve it; but, father, some-  
 times I try my best to do right. Won't you  
 let me know when I do please you?"

#### KEEPING THE PASS KEY

Organ: "Invocation"—Capocci.

Prayer: "My soul doth magnify the Lord,  
 and my spirit hath rejoiced in God my  
 Saviour."

Hymn: "Hark, Hark, My Soul."

Psalm: 147, responsively.

Hymn: "Brightest and Best . . ."

Scripture: I Thess. 5:3-25.

Hymn: "Come, Holy Spirit, . . ."

Meditation: "Prove all things; hold fast that  
 which is good." I Thess. 5:21.

One of John Oxenham's poems of the First World  
 War is a letter home from a British soldier, ordered  
 to the front after a period of training in a camp not  
 too far from his loved ones. The letter says good-  
 bye, as good-bye should be said, when the writer is  
 soon to face extreme peril. It is filled with declara-  
 tions of love, and then closes with a bit of poetry  
 which says:

"I'm sending you my keys with this letter. The  
 key to the office and the key to the lock box, the  
 key to the garage, and the key to the barn; I shall  
 not be needing any of them in the place where I  
 am going, and I return them to you. But,—I'm  
 keeping my pass key. One of these days I shall slip  
 home again, and you will hear the turn of the pass  
 key in the lock of our front door. I cannot part with  
 the key which opens HOME to me."

This poem is a parable; a study in values. Most of  
 us carry too many keys. We are weighed down by  
 the metal, because there is a key to the bank vault,  
 a key to the car, a key to the office, a key to the  
 kitchen; there may be a key to the other man's  
 house and a key to the locker at the club. Too many  
 keys! They cannot all be carried with comfort; some  
 need to be discarded. The key to our minds is indi-  
 cated by the ones we lay aside, and those we refuse  
 to give up.

The latch key to Oxenham's poem is not only  
 the key of supreme importance so far as life here  
 is concerned, but it is a symbol of the key that  
 opens the door to Eternal Life. We can discard the  
 keys that refer to business; that indicate pleasure;  
 the keys to wealth and fame, social standing, but  
 we must hold on to the key to "Our Father's House."  
 This is the pass key always needed.

It is not a good idea to place such a valuable key  
 on the ring with a half dozen other keys of little  
 importance. It deserves a unique place of its own in  
 keeping with its true value; the key that remains  
 in our possession when other keys are put aside.

If there be a God, and if that God is revealed to  
 us in the Person of Jesus Christ, our Saviour, then

loyalty to Him is the pass key which will open the door to our Eternal Home.

Prayer: Straighten out our sense of values, O God, for Christ's sake. Amen.

Hymn: "Rise Up, O Men of God..."

Reader: "Your Better Self."

Hymn: "O Master, Let Me Walk With Thee."

Prayer: (Especially for courage and grace to discard the worthless luggage of life, that hinders us from accepting the opportunities — placed in our paths hourly by the Holy Spirit, — beckoning us to accept the challenge of real — Christian living).

Hymn: "A Charge to Keep I Have..."

Benediction.

Organ: "Allegro Maestoso"—West.

## PREACHING WITHOUT NOTES

(Continued from Page 120)

to leave my notes behind to see what would happen. I was somewhat fearful on the first Sunday or two that the nightmare I have had occasionally might come true. I was a little afraid that I would have a complete lapse of memory as I stood before the congregation. But, I didn't! I found that I didn't need water wings any more to swim.

Preaching without notes is not without its requisites. A logical development of the subject on paper is an imperative, or at the least an asset. Charles R. Brown, the famous homiletics professor of Yale, once said, "If you forget part of your sermon, don't worry. It didn't belong or you wouldn't have forgotten it." The logic of a sermon is tested in the crucible of memorization. It takes a veritable photographic memory with which few of the foolish men are endowed whom God has chosen to confound the prudent. But anybody can learn to remember a logical progression of thought for presentation a short time later. The beginning point, then, for preaching without notes is in writing unified sermons that have a logical development. If a preacher can't write a sermon that he can remember, it is not very likely that the people who hear it will be able to do so.

It takes the same thing to preach without notes that it does to play good golf—practice. That may be why some of God's bishops are better golfers than preachers. If he will concentrate and practice, anyone can learn to memorize the ideas of his sermon, the order in which they come, and many or most of the words in which they are clothed — in one hour!

Is it worth the effort? The answer to this question will be determined by the intensity of the man's passion for souls. If he yearns to plant God's truth in men's hearts,

no price will be too high that will give him increased efficiency in doing this. It will be a little thing to spend some extra time in developing the sermon into a "rememberable" form. It will be a little thing to go alone for an hour or so on Saturday evening and Sunday afternoon to press the sermon clearly upon the mind and heart. The only reward for preaching without notes is better efficiency in proclaiming the matchless gospel of Jesus, but for the man whose passion of life is the service of Christ, there could be no higher prize.

I have learned silence from the talkative, tolerance from the intolerant, and kindness from the unkind. —Gibran

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# SERMONS



## LEARN TO PRAY LIKE THIS

AARON N. MECKEL

TEXT: Luke 11:1 "Lord, teach us to pray!"

**O**NCE, while still a student in college, I went to the distinguished missionary-evangelist, Dr. E. Stanley Jones, with a personal problem. After talking over my need with me, he bade me kneel with him while he led me to the Father in a simple but effective prayer which I shall never forget. Stanley Jones knows well the secret many of us have still to learn; that our greatest need is not for human advice but for the grip of the everlasting arms.

It was when the disciples came upon their Lord in the act of prayer that they became aware of their own spiritual poverty. What a light shone on His uplifted face! They wait courteously until He has done with His devotions, and they make their request—surely the greatest any mortal can ever make: "Lord, teach *US* to pray." The evangelist, Luke, in the 11th chapter of his gospel, tells us how Jesus distilled the larger dimensions of prayer in what we have come to call "The Lord's Prayer." The prayer was never meant to be a crutch for the lazy, but a pattern of approach for the diligent and earnest seeker for God.

The Master did not say, "Pray, using these words", but rather, "After this manner pray"—LEARN TO PRAY LIKE THIS.

Suppose, then, that we take a fresh look at this model prayer and at some of the mighty spiritual laws that undergird it. How often we merely SAY this prayer. Familiarity dulls our appreciation of its meaning. I once knew a humble but devout farmer who used to say, "What a prayer! Everything we—and our world—need, may be

found in it." Indeed, the One who in His mercy and wisdom gives us the prayer, insists that men ought "always to pray and never to lose heart." (Luke 18:1).

There is of course nothing we frail mortals can ADD to this prayer of Jesus'. Did not Tintorelli fling down his brush and say, "After all, who can paint the ocean?" The prayer is a divine blueprint, a chart and compass, to guide us in our quest for God. There is a tidal, rhythmic quality in the words, like the movements of a Beethoven symphony, or the motifs of a Wagnerian opera, that transport the supplicant into the divine Presence. Here, then, are four of the petitions included in the prayer. You may read them in Matthew's gospel, Chapter 6:9-13.

I. Jesus begins at the beginning when He utters the first petition: "Our Father who art in heaven, hallowed by Thy Name." J. B. Phillips interprets the words: "Father, may your Name be honored." In this statement Jesus makes the supreme assertion: OUR FATHER WHO ART. He never argues, the existence of God: He prays. And He assures His disciples that the humblest supplicant can become aware of the divine presence through adoration and communion.

While visiting the crypt of St. Francis of Assissi recently, I looked into the face of the kindly little Franciscan monk who escorted us and recalled an incident out of the life of the great saint. A nobleman who had afforded him shelter for the night waited at the bedroom door of his guest, that he might hear him pray. Throughout the night he heard but one word, ecstatically repeated: "God! God! God!"

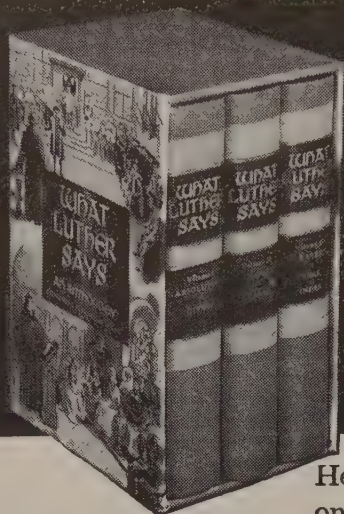
"Our Father, Who Art!" - (See Page 128)

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PAGE 125

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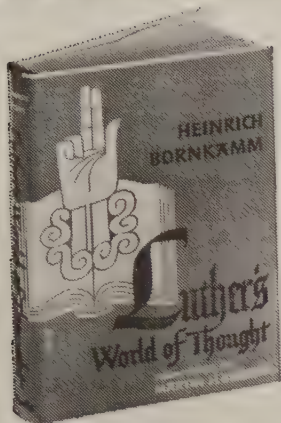
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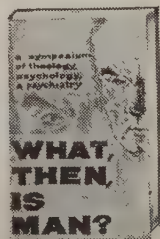
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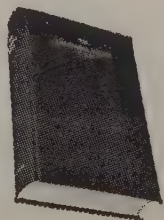
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After his experience of solitude in the Antarctic night, Admiral Byrd writes his book under the caption, **WE ARE NOT ALONE**. The poet Wordsworth, in a similar mood, exclaims:

"And I have felt a presence  
That disturbs me with the joy of  
Elevated thoughts." (from *Tintern Abbey*)

And you too, my friend, must have made the great ascription of faith in some rare moment of need and insight! We may be somewhat reticent about sharing such experiences, but nevertheless, in our time of need, God was there. "Our Father, who art in heaven, hallowed be Thy Name!"

II. The action of the prayer now moves from the God-illuminated heart *OUTWARD* into the desert-places of the world's need. Surely the death-blow is dealt all provincial and niggardly praying in the command, "Thy kingdom come, Thy will be done, On earth as it is in heaven." (Luke 6:10). In these words the

"Whole round earth is every way,  
Bound by golden chains about the  
feet of God."

When our praying is for the glory of God it should make large demands. Christians are folk who live, work and pray that the will and reign of the Almighty may bestride — the earth. The world is for them a sphere for kingdom building. Christ has commanded, "As in heaven, so let it be on earth." And he shames us out of our tepid, picayunish petitioning!

If ever we needed this larger dimension of the kingdom in our praying, the time is *NOW*! The kingdom is a divine event. It is God's gift, and yet, He designs to use *US* in its establishment upon earth. All other roads seem blocked in our day. The false totalitarianisms of men must stand aside, for the divine rule. All selfish provincialisms of race, class and nation are ruled out in that kingdom. The prayer begins, "Our Father," and continues, "Thy kingdom come *ON EARTH*." The prayer, when uttered from yearning hearts, stretches the soul!

When we visited St. Paul's in London this summer the guide told us how the present Dean, Dr. Matthews, took residence in the cathedral, and refused to leave during the Nazi bombing. Here and there could be seen the results of the bombing. The great cathedral, however, stood intact, an eloquent witness to the Christian centuries, defying the lesser, baser kingdoms of earth. A Londoner told me how he had been com-

forted and strengthened at the sight of the uplifted Cross on the cathedral dome during the long nights of waiting and watching. The Cross, symbol of the eternal kingdom, "towers o'er the wrecks of time."

Pray like this — "Thy kingdom come, Thy will be done on earth as it is in heaven."

III. The third petition bears on the basic necessities of life. Let no one say that Jesus is a day-dreamer, a wishful visionary out of touch with the hard realities of life. Listen: "Give us this day our daily bread, and forgive us our debts *AS WE ALSO HAVE FORGIVEN OUR DEBTORS*."

Give us *BREAD* for our bodies — *TODAY*. No mystical hocus pocus about *THAT*! The petition takes in the whole range of our everyday needs. These men who have asked him about prayer are flesh-and-blood creatures who must get on with the hard business of subsistence.

But perhaps your average American has never actually been hungry and therefore cannot grasp the "existential" meaning of this cry for bread. In the rural villages of Italy one sees the humble peasant making his way home at dusk, a loaf of bread-clutched under his arm. It has been said that we Americans throw away enough food in one day to fill a million empty stomachs! "Lord, — bread — for this day!"

The nature of this bread, however, goes far deeper than the material. "Give us, O Lord," for today, and every day, the imperishable bread of Thy Spirit." He who is himself the Bread of life proceeds to describe this spiritual food: "And forgive us our debts (our sins, trespasses) as we also have forgiven our debtors." (Matt. 6:12, R.S.V.). The request recognizes the fact that only through Heaven's grace can we be forgiven and forgiving. Oh, that we might be done with hypocrisy and pretention, and become our true selves in God! God holds the gift of life in his outstretched hand, only to find that our hands are clenched, so that we can neither give nor receive! The divine Physician waits to make us whole, but alas, the channels of our souls are surfeited with fear, resentment, lust and pride! Talk about the human predicament — *THERE you have it*.

But thanks to a kind Providence, the great Physician can perform the miracle of deliverance in us — if we will let him. We have only to ask in order to receive. If your fellowmen look tawdry and dismal to you it may be soul-surgery you are needing. Dr. Everett Herrick, former president of the Andov-

Newton Theological School, once told his students how he had criticized a filling station attendant for not cleaning the windshield of his car. Imagine his embarrassment when the attendant flicked his cloth from the outside to the inside of the windshield and said, "Pardon me, Sir, but the dirt you see is on the inside!"

Learn to pray like this: "Make me a channel of thy grace! Forgive me that I may be forgiving! Forgive us our debts as we also have forgiven our debtors."

IV. Then comes the grand climax of the prayer: "For Thine is the Kingdom, and the power, and the glory, forever!" The prayer begins and ends with the note of praise and glory to God. Roman Catholics as a rule do not include these words in their recital of the prayer. For the Protestant, however, the words are part of the great confessional heritage of the Church. They are not to be found in the original prayer Jesus taught but are a soaring, singing doxology, a burst of praise like the sound of trumpets and the rolling of drums, subsequently added by the Church.

"For Thine is the kingdom— forever!"

Those first followers of Jesus had no doubts on that score. For them,

"The Head that once was crowned with thorns,  
Is crowned with glory now."

This Jesus who had been nailed to a cross of shame by cruel and cunning men is NOW exalted at the right hand of the Father on high. He is king of kings, lord of lords, conqueror over death, sin and the world. From every heaven He is pouring out His blessing upon them. "Ask that ye might receive that your joy may be full," he had said. By the turn of the first century A.D. the persecuted but victorious little Christian Church, composed in part of slaves, sang out its tribute of love and praise to its Redeemer in the words: "For thine is the Kingdom, and the power— forever!"

Dr. David Smith, in his Commentary on the Four Gospels, says that the Lord's Prayer is essentially a MORNING prayer.

The disciples had followed their Lord to his hillside oratory, witnessed his devotion, and now "when he had ceased" morning was breaking.

As one wends his way through the Roman catacombs for the first time, voices of the past seem to come alive. Here, in these damp and gruesome recesses sounded the hal-

lujahs of the first Christian martyrs. At one point in the journey one comes upon a little candle alight and burning beside a tomb. And the guide in his broad Irish brogue is telling us the story of a love that not even death could quench. The little candle has been burning continuously through the years. The first Christian martyrs believed that life, not death, is the great reality. The lighted candle we see is but an eloquent symbol of something the Lord Christ had inspired in their hearts: Light which no darkness on earth could put out.

"Our Father who art in heaven"— God lives!

"Thy kingdom come!"— That kingdom is

pressing in close even now, and you and I may be its chosen instruments.

"Give us bread!" And Jesus said, "I am the bread."

"Forgive us our debts as we forgive our debtors." Men would identify his disciples by the love they expressed.

"For thine is the kingdom, and the power, and the glory,

FOREVER!

## EVALUATION

OF A CHRISTIAN

RICHARD K. MORTON

TEXT: Romans 8:9b "Now if any man have not the Spirit of Christ, he is none of his."

CHRISTIAN living must meet severe testing in every aspect of life today.

It is tested as to what principles it follows and what beliefs it accepts. We find in all our churches today many who are even members of the church who have only the most rudimentary grasp of basic Protestant convictions, little knowledge of the Bible, and virtually no coherent or developed reasons why they adhere to one denomination rather than to another. One aim of preaching and church life, therefore, must continue to be to indoctrinate and to inculcate in Christians some reasons and rationale for what they promote in the community.

Christian living is likewise tested by its appearance and practice in the community. It must demonstrate the ability today to transform and fill human life. It must demonstrably possess qualities regarded as good and enduring.

Dean of the Evening College and Chaplain  
of the University, Jacksonville, Florida

ing by the world it seeks to save. It must remind people in some measure of the Spirit of Christ.

One reason for the weak influence of the Church and Christianity in some situations lies in the fact that it is so poorly expressed in Christian living.

Bible writers liberally expressed this idea in many ways. Ezekiel speaks of the new heart and spirit. Micah asks what the Lord requires other than to do justly, love mercy, and walk humbly with God. Amos cries out against sacrifices and ceremonies which substitute for righteousness.

The writer of Ecclesiastes stresses the need to "fear God, and keep his commandments; for this is the whole duty of man." (12:13)

Paul, in Philippians 4:8, cites the value of what is true, pure, just, honest, lovely, right and good report as criteria for Christian thinking and living.

In 1 John the great central theme is that of love, love complete and consuming. Without this element surely both Christian thinking and living fall far short of the Master's pattern and plan.

A Christian, then, is judged by his beliefs and his way of life--but also by his program. There are many who are reasonably grounded in beliefs and who live acceptably pious and constructive lives but who take no steps to bring the impact of that kind of witnessing to bear upon the life around them. Christianity is above all religion in action; it is action for the redemption of the world-- it is not simply a system of ethics nor a program of meditation and piety. It is couched in terms of attack and of adventure, and in terms of struggle and labor.

This kind of applied religion begins with what the individual does about himself. A Christian is evaluated not simply on the basis of his concern for the needs of his fellow man, but also for his own needs. It is often easier to take baskets to needy, accept a chairmanship of a church committee or study a Sunday School lesson than it is to face up to the fact that one is still unwilling to extend forgiveness to someone after a real or imagined injury. It is often easier to go out with one's own unchanged, needy life to do some bit of church work than to deal, first of all, with one's own emotional imbalance, hatreds, impatience, or some other character defect.

If we do not have the Spirit of Christ, we render of no effect much of what we do in Christian work and service. If what we believe has no capacity to make us better, it is not going to impress others.

Evaluating a Christian means frankly taking stock of what the individual values, what the changes in his own character balances he is willing to make, and what improvements he has

decided to incorporate in his own program.

Our fine advances in church building, our many notable books on applied Christianity and studies in every branch of Christian thought and our fine ceremonies and services are going to be of little avail unless there is a will to translate all this into terms of new principles, new value judgments, new goals.

## YOUTH AND THE CHURCH

WILLIAM R. SIEGART

TEXT: Psalm 71:5.

**I**N PSALM 71, we read: "Thou art my hope, O Lord: Thou art my trust from my youth." This Psalm was probably written by a man of mature years. He gives thanks to God that he has served Him from his earliest days. Now he is in trouble, but his faith does not leave him. He knows that with God he can overcome. The Psalm breathes a firm, fast hope in deliverance because of faith in God. Certainly this is something for both youth and age to contemplate, because it shows how age may be made more blessed because of a religious foundation laid in youth.

There are many things youth must learn regarding life and religion if it is to fulfill its destiny.

First is pleasure seeking. Now pleasure is something we all must have or life becomes drab and dark and dull. But when pleasure seeking is made an end in itself it becomes one of the most miserable taskmasters imaginable. To grow aright youth must learn that self-sacrifice is more important than self-indulgence.

Second, youth must learn that self-expression, to be of any importance, must come from a well developed soul. Man's first duty is not to express himself, but to develop himself. Often people express their lowest selves, and are not even aware of their higher selves. Self development is the first stage of moral evolution.

Third is the question of influence. Our influence fails somewhere. Either we add to the influence that drags man down, or we add to the influence which lifts man up. Our habits, our lives, exercise daily influence on other people.

Placed fourth because it is the most important is the fact that youth must learn to know God. One of the world's great scientists has said, "The pursuit of scientific knowledge makes an honest man humble. It

*Trinity Lutheran Church, Lansford, Penna.*

makes him realize how little he knows. It makes him believe in God."

God is love; God is a Spirit, and they who worship Him must worship Him in Spirit and in truth. We must learn daily to live with God and to follow Him.

And in the Church we can do this. The Church has its imperfections because none of us will be perfect until we arrive in Heaven. Through the Church, the believers in Christ, God seeks to propagate His saving grace to all men and to unite them in doing His work and His will. The faults of the Church are the faults of people and to better the Church we, ourselves, must become better people.

Youth has a part and a place in the Church. Together we must preach the Lord's Gospel; we must bring healing to sick souls; light to darkened eyes, hope to despairing mortals, guidance, help and strength to youth.

## MUCH FROM LITTLE

RICHARD BRAUNSTEIN

*TEXT: Matthew 15:36-37 "And he took the seven loaves and fishes and gave thanks and brake them and gave to his disciples and the disciples to the multitude. And they all did eat and were filled."*

THE episode from which we have taken our text is replete with lessons. Primarily there is the simplest lesson of all, illustrated by history and experience. That lesson, from the beginning of time is that it is impossible to get something from nothing.

We are prone to question, would not this have been a greater and more impressive miracle had Jesus, with one sweep of His hand, brushed aside the miserable fragments, merely two small fish and seven — small loaves, and bid the heavens rain down food and the sands gush forth water? But the greater miracle was to use the small supply, multiplying much from little.

We are taught in the realm of God, as in every other realm, nothing can come from nothing. It is the lesson of the fields which seem to say to the farmer, "You may plow us, fertilize us, cultivate us for ever so many years, but we will yield you nothing

*Chaplain (Major) Whitakers, North Carolina*

until you give us something. Give us just a few hands of grain, just a little seed, even though it does seem small to you, and we will amaze you with our returns." It is the lesson that the business man has learned. "Give us something to begin with, yield us your talents, give us your capital, even if it is small to your way of thinking, and we will gratify you with wealth." So speaks the profession. Give us something of yourself to start with!

To the students in our colleges and seminaries comes the same request, the same requirement, the same logic. "Lend us your minds, loan us your beginnings and inkings of knowledge, invest your hopes and dreams in our institution and organization, and we will give you back, increased and beautiful, a hundredfold, but for nothing we can give you nothing." In the face of this, there does not seem to be room for the wisher, the idler, the shirker, the drone. Nothing just happens unless it is made to happen! No seed, no harvest. No labor, no reward. No cross, no crown. No dust, no palm.

We are thinking of the world's benefactors in the creative arts. We cannot name them all, but our minds revert to the great St. Peter's Cathedral in Rome. And its builder, Michelangelo began his work on this, the largest and most famous church in the world, in his seventy-second year. He labored for seventeen years and died before its completion. But he left a model, of the completed structure for others to pattern after. This magnificent structure did not just happen. It stands for infinite labor, indefatigable toil, patience almost beyond our understanding. So with all enduring accomplishments in whatever realm of thinking and action you may pause to marvel. Always something from something! And, that *SOMETHING* from small beginnings!

We should learn and master the fact that there is no thing as spontaneous generation. What is to be must come from what already is. As summer unfolds from winter, harvest from planting, youth from childhood, and age from youth, so must truth evolve — from what has gone before. New experiences emerge from old endeavors.

One reason why Christianity could call forth our keenest admiration is because — of the fact that it represents the only religion in the world that has an unbroken continuity and unfolding glory from the beginning of time. It has suffered no innovations or secessions. Christ is the completion, the final dictum, and unfolding of all the prophets and patriarchs who went before and the Church in its leadership and

personnel may be regarded as the multiplied powers of its Lord and Master.

The multitude of isms which have sprung up during the years cannot be true. They have no adequate foundation, no continuity. There may be a grain of truth hidden away in the folds of the traditional dust heaps, which had they been brought to Christ, could be multiplied and developed and-made reproductive and operative by their adherents. But in themselves they can never feed the multitude any more than could the scanty supply of old suffice to satisfy the hunger of a single person.

So it must ever be in our Christian lives. We cannot dig up treasure where no treasure has been buried. God, precious stones, uranium,— these are earned, not just found. This demands prospecting, hardship, patience, sacrifice. We have an expression,—"When my ship comes in." But we must send out ships before we can expect ships to come in! We are told to cast our bread upon the waters. Not until then will it come back buttered. It will have sugar on the butter. Robert Moffat said, "Prayer is the hand that moves the world but the fingers of that hand are consecrated men and women." Otherwise prayer goes no higher than wishful thinking!

Here is a great truth. Very much can come from very little. To impress this truth upon us seems to be one of the Saviour's mission to us. He opened up to us the Gospel of Little Things. He said, at least He implied, in all His teachings, that there is the Diminutive; an Halo on the Ordinary; a Glory in the Commonplace. He said that the Kingdom of Heaven is like a grain of mustard seed. He said that a little leaven influences the whole lump. He told us about the widow's mite and enjoined us to be like little children in order to win blessings. "Little drops of water, little grains of sand, make a mighty ocean and a mighty land." "Great oaks from little acorns grow." The beauty and majesty of the world is based on what we are prone to call trivia. Yet Alfred Tennyson sings:

"Flower in the crannied wall,  
I pluck you out of the crannies,  
I hold you here, root and all, in my hand,  
Little flower—but if I could understand  
What you are, root and all, and all in all,  
I should know what God and man is."

There are whole systems of philosophy and theology along the roadside hem. God's power is realized in making the lily white and the rose red. A small bloom out of which is spun endless poetry. A little flower preaches. It says, "Look at me, not even

Solomon in all his glory is arrayed like me." Says the Master: "Wherefore, if God, so clothe the grass of the field, which to-day is and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith?"

The Gospel Jesus proclaimed was that of possible greatness inherent in small things. Ponder the potentialities and possibilities of a kind word. Savonarola, speaking of his conversion said, "A word did it." Would that we knew that word. A cup of cold water, a widow's mite which was her all. Little fish and small loaves. Dedicated to the needs of humankind. Bewildering abundance, not coming from nothing, but something from something, even ridiculously small in our sight and mind. When disciples query, "But what are they among so many?" Jesus answers. "They are not much, insufficient in themselves to supply a great demand, but they are the best you have, they are all you have. But this is all I ask, give me simply what you have." So we give all we have. And He blesses and multiplies. And much remains over.

The narrative of the loaves and fishes is not a thing of the past. It is something current, contemporaneous. You cannot confine truth between the covers of a book. Our times discover for us famished multitudes. Hungry not only for bread but understanding and sympathy. Misplaced men and women and children whom we call refugees. But they are more. They are brothers and sisters. They need homes. They want a place to lay their heads. They want freedom from fear. These are our brethren, the victims of war. A man told us the other day that we are a driven people. He cited the many and the varied requests for financial assistance. The word "drive" is correct. But it does not apply to those who have full and plenty. It is the minority groups that are driven. Shall we not better say "herded?"

Let us take stock of our resources. An inventory of our blessings. Then let us not condemn them and say, "What are these among so many? Let us bring them to Christ. He can and He will use them. The disciples could have said, even as we can admit, "This little stock is small but it is the same in nature as that which would satisfy the multitudes if there were only enough of it." Our little experiences, our limited truth and paltry excuses, our arrested standards and halted ideals, are the same in quality as the highest and best. Only the Christian concept can bring them to fulfillment and complete fruition.

Finally, side by side with the revela-



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tion of the possible greatness of small things must be used to produce their amazing results. The loaves and fishes were not multiplied while in disuse. They were increased in the process of breaking and distribution. Grain multiplies not in the granaries but in fields. Capital increases—not in the vaults but in the investments. Talent increases when put to work. Practice of scales for the musician. Setting up exercises for the athlete. Composition for the writer. Vocal gymnastics, singer, and speaker. Lines and circles for the painter. Paul said, "Not that I have already attained but I press on toward the mark." Unused talents eventually become atrophied. It is not hard to realize we are in a rut. The difficulty is to climb out. Not supineness but movement is needed!

The Church is not a hitching post, but a guidepost. It beckons to wider horizons. It offers bigger and better maps. One evening John Dewey, the author of "HOW WE THINK", several months before his 90th birthday, was discussing cultural trends, with some dinner guests. A young doctor of medicine blurted out his opinion of philosophy and wanted to know the use of such claptrap. "Where does it get you?" he asked. The great philosopher smiled and answered, "The good of it is that you climb mountains." "Climb mountains" retorted the

youth, "and what's the use of doing that?" "You see other mountains to climb," was the reply. "You come down, climb the next mountain and see still others to climb." Then putting his hand on the young man's knee, he said, "when you are no longer interested in climbing mountains to see, other mountains to climb, life is over."

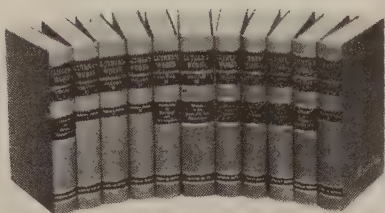
### IQ RATINGS

The absurdity of pinning a child's future prospect on his IQ rating is shown in a study which worked out the IQ's of three hundred of history's greatest creative geniuses on the basis of the childhood traits. While most ranked high, such geniuses as Balzac, Heine, Moliere and Sir Isaac Newton, got posthumous IQ's of 130 or less, we are told in "This Week" magazine, by John Kord Lagemann.

Ability to think, educators point out, isn't a matter of holding a lucky number in a mental sweepstakes. It is a matter of discipline, hard work, curiosity, imagination and genuine love of learning, says Mr. Lagemann. Parents who conscientiously instill these qualities in a child do not have to worry about him, concludes Dr. Lagemann.

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## ILLUSTRATIONS

### PARROT SQUAWKS ON BURGLERS

Residents of a Greenwich Village, New York, apartment-house were awakened recently by piercing screams—"El bandito! El Policia! El Helpo!"

Police traced the cries to a ground-floor restaurant. The door had been jimmied and left ajar. Inside the screams changed to: "Cheezit, el copos! There they go! Out the back, out the back!"

Officers said it appeared that Senore Car, a parrot, had scared the burglars out before they *burgled!* Nothing was missing.

### CHRISTOPHER COLUMBUS

The Lord hath blessed me abundantly,

said Christopher Columbus, with a knowledge of marine affairs. Of the science of the stars, He had given me that which would suffice; so, also of geometry and arithmetic. Besides this He has granted me the mind and skill to draw globes and maps, and indicate upon them in their proper places the various cities and rivers and mountains. I have studied all sorts of writings, history, the Chronicles, and some of the other arts, for which our Lord has quickened my intelligence and understanding.

EXCHANGE

### APPEALS FROM CALIFORNIA For AFFLICTED BOY

I am planning a birthday party for little Jimmie Swathout on his 14th birthday Nov. 1, 1958. Jimmie has muscular dystrophy, is confined to a wheel chair. He has never had a big party. He is formerly from Buffalo, New York.

We had good response from the Buffalo area when the story about my sons, Mike, Gary and Jeff, also having muscular dystrophy, and wanting letters and cards.

Please help us to get some cards and letters for Jimmie. His address is—

Jimmie Swathout  
12806 Euclid Avenue  
Garden Grove, California

My name and address is—

Mrs. Anna Sortor  
Orange, California

\*\*\*\*\*

I wonder how many of us over this blessed land of ours would find joy in sending not only birthday cards and Christmas greetings, but cards and letters at various times through the year to both Jimmie and Mike, Gary, and—Jeff, as well as their thoughtful mother. This may well become a project in many churches, and communities.

### SMILE a WHILE, THWART CANCER

The happier you are the better are your chances of avoiding cancer, Dr. I. F. MacKenzie reported on September 26, 1958, according to a report from Hereford, Eng., by UPI.

Dr. MacKenzie, Hereford County medical officer, said in his annual report published on Sept. 28, "that cancer often follows disaster, bereavement, accident or emotional stress."

"This occurs so often that it suggests the emotional upset removes some controlling force that has hitherto kept in check the tendency to an uncontrolled growth of cancerous cells," said Dr. MacKenzie.

TODAY!

TEXT: ECCL.7:10. "Say not.....that former days were better."

"There is no gain in recounting the faults and virtues of generations gone, in comparison with our rapidly growing citizenry of today. We are living *TODAY* and must face facts as they are. The training, character, and morals of the oncoming citizen of our great and blessed land is a part of *TODAY*! We shall miss the boat and pay the price in the coming day unless we recognize that every contact of modern living as young people MUST ACCEPT IT has its part in making and breaking those citizens. Youth did not make them; we made the state of affairs as they are, and youth must accept that fact and swim or sink in the acceptance. The home, the church, the school, the community, — all share in the task of teaching of our youth how to use all contacts to attain the goal of worthy citizenship. Good or not, the year is gone, and our job is to live *WORTHILY TODAY!*" — *Exchange.*

## THE CORNERSTONE

It is on the parched granite of pain that man has firmly established love and courage, heroism and pity. Suffering is the cornerstone of life. On it humanity is founded as on a firm rock. If it should disappear, it would take with it all that makes the worth of life, it would despoil the earth of its splendor and of its glory. It would tear from it the tremulous love of mothers and the society of the sons, it would banish knowledge along with study and would extinguish the lights of the mind. — *Anatole France*

## BOOKS

### BIBLE DIFFICULTIES

W. Arndt. Concordia Pub. 176-P. \$1.50

This book was written as a companion volume to Prof. Arndt's, "Does the Bible Contradict Itself?"

After discussing some general passages of Scripture, the author goes into detail in the exposition of some of the miracles of the Bible, and from that he takes up Moral Difficulties, Historical Difficulties, and refers to some other passages of Scripture that need to be harmonized. A subject index and an index of passages of Scripture will be helpful to the reader.

— *W. Franklin Harkey*

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THE SERMON and the PROPHETS. Vol. I. Advent and Epiphany. Fred. H. Lindemann. 200-p. \$4.00. Concordia Pub.

THE SERMON and the PROPHETS. Vol. II. Pre-Lent to Pentecost. Fred. H. Lindemann. 243-P. \$4.50. Concordia.

The purpose of the Sermon and the Prop-  
ers, states the author, "is to encourage preaching according to the church year and in harmony with the appointed Propers."

Pastor Lindemann has had a distinguished career as minister and author. He is well qualified to give counsel and instruction to his brethren in the ministry. While his two volumes are mainly for pastors in the Lutheran Church, yet they will be very helpful to ministers of all denominations. Non-liturgical churches have much to learn from the more liturgical churches. The author states that liturgy "may be regarded as merely an outward thing. The soul's salvation depends on no system of forms." A central place is given to the sermon as it becomes an integral part of the service. More and more ministers and churches are following the church year and these books will be helpful in the work of sermon building. The author of these volumes has done a splendid work, and one can believe that it was an arduous task, but doubtless a loving work for Pastor Lindemann to outline so well the church year.

— *W. Franklin Harkey*

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— W. Franklin Harkey

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Trials and troubles are visited upon some of us today, as they were upon Laz-

arus in ancient times, to test or increase our understanding of God's love, and His purpose in bringing us here, to this earth.

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EXISTENCE UNDER GOD, the Christian's Life of Prayer. Albert Edward Day. Abingdon 144-p. \$2.50

"One gift I feel sure God has given us all—a capacity to enter into fellowship with him. If we have not done so, it is not because we are incapable, but because we have not wisely and determinedly trained our consciousness for the task", says the author.

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### THE GIFT OF CONVERSION

Erik Routley. Muhlenberg. 142-P. \$2.50

This volume is timely in view of the present wide-spread interest in evangelism. Evangelism is like certain doctrines of the church — there are times when it is a popular subject, and then it subsides. The author is Chaplain of Mansfield College, Oxford, and is noted for his work on the theological implication of Christian hymns. Dr. Routley discusses what conversion is, and finds that it does not occur without a radical change. He cites such examples as Paul, Augustine, Wesley, Luther, and others. It is a book that should be in the hands of ministers and laymen. The last chapter will challenge the minister and his program, "Conversion, the Church, and Evangelism." A bibliography is added which will be helpful in the further study of conversion.

— W. Franklin Harkey

### TEEN-AGER, CHRIST IS FOR YOU.

Walter Riess. Concordia Pub. 83-P. \$1.00

Anyone who can throw light upon the problems of teen-agers or make helpful suggestions on this subject, should be heard. The author suggests that his book

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is "For all teen-agers who seem not quite convinced . . . not quite sure about Jesus Christ." Each chapter is illustrated and will appeal to young people and older people who deal with young people will find the book helpful.

— W. Franklin Harkey

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says the author. This book goes into detail, and should prove a REAL help to any adult. Space does not permit listing 29-individual chapters, but they cover every phase of experience in teaching children.

A FAMILY TREASURY of INSPIRATION and FAITH, Herbert V. Prochnow. Wilde. 121-p. \$2.00.

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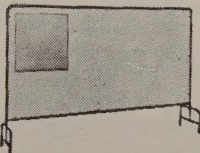


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**Learn about what you contemplate buying before you buy**

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*We plan to start building a.....*  
*We plan to start remodelling our.....*  
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*Seating capacity.....*  
*Approximate cost.....*

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